

The Principia.

NEW YORK, SEPTEMBER 20, 1883.

The Illustration to SAM. McFARLAND & CO. We have omitted it late for a series in this week's issue. SAM. McFARLAND'S Letter concluding the series in the "Vine Directory" and giving his reasons why he cannot longer be connected with the "Vine." See page 11.

PRETENSE OF NEGRO INFRIGIBILITY IN INSTITUTIONS

This paper presents my partial and biased observer of American justice, the struggle to implement and change of legal inferiority, inequality and discrimination to sustainable human relations and responsibilities and to ensure justice and the respect of privileged and right approaches and applications in the extreme.

In nearly one half of the States over which the mass of the colored population are held as slaves personal drivers like horses or mule teams pull the carriage, and devoid the ornaments of marriage and the family relation in the strange places that they are an inferior race ignorant and not competent to take care of themselves. But by the severest encouragement and by every means possible they are compelled to learn, or be taught to read, or to possess books, even the Bible, thus plainly showing that, not negro inferiority, but negro intelligence, thrift, and self-elevation.

In the same States every available obstacle against the education, elevation, and thrift, of the free people of color, is interposed, and just in proportion to their improving intelligence, thrift, and progress in civilization, in spite of these disadvantages, the public solicitude is increased, either to deport them from the country, or remand them back to slavery. All seems, forthsooth, the negroes are an inferior race, and can never rise in this country!

The same thing is witnessed in the non-slaveholding States. The evasiveness of the negro is justified or palliated, on the ground of inveterate negro inferiority. Prosemanumatis, and the first objection heard is, "the negro can never rise to social equality among us. What! Would you have your daughter marry a nigger?" Thus betraying the fact that the negro equality declared to be impossible, is the very object feared. The negroes must be kept down by oppression, lest they become the equals of ourselves. The black laws, so-called, of the non-slaveholding States, equally with those of the slaveholding States, bear witness, and stand the irrefragable historical attestation to the fact, that the pretended belief in the inferiority of the negro is a mere pretense; that the people and their rulers do not believe one word of it, but the entire

In New York City, no man must not be allowed to drive cars if he becomes afraid of scrapes with them. What is happening to the general laborer? In New York his strong arms, peasant endurance, and hardy physique are still honored, but he is transformed almost entirely into a creature of sedentary habits, his body becoming a mere support for his head. He is compelled to work in the cities, where there is no room for him in the country. The city is the great center of all the works of man, but it is also the great center of all the sins of man. It is the home of all the vices of society, and it is the home of all the miseries of society.

but inflation as the other two variables were more likely to be greater.

Surrounding the fortifications was a wide moat, which was filled with water, and every post, with its entrenchments, was surrounded by a ditch.

This panel of experts will be asked to advise on the best way to proceed. The first step will be to encourage the local government to study the region's character and the kind of development that will serve the fast-growing needs of the area. This is the MTC's basic role. Subsequent panels at the public hearings will be asked to make specific recommendations. We sincerely hope to win the support of the community for this part of our long-range plan of the day.

who settled down among The Negroes of the region. They would stand in show windows.

... were to be the colored race, and of the negroes and them, I will tell all we can do to help them. ... For example, a writer under the name Captain in the Brooklyn Daily Eagle, of Brooklyn, N.Y., has written a judicious negro suffrage, falls back, at last, to this view, having observed the strength of his eloquence to depict the danger that the colored race, holding the negro franchise, the Chinese, and the Japanese, will, one day, obtain political power, less, in this country, and, possibly, the whole suffrage, just as the whites now exclude the negro. ... How come this, he asked? ... It can't be

"Give the negroes an unqualified suffrage, and the régime and inevitably result is a negro alderman, a negro representative on the county ticket, and so forth."

Thus are perpetuated the distinctions between classes.

winters, which never ought to have had an existence, and whose effect, is wholly detrimental to the public interest. Suppose we let our negro vote, will not the demagogues and politicians ready to it, as they do now to the German and Irish vote? If course they will—they are men enough to do anything for the sake of party capital. They will concede the negro a place on the county ticket—they make him say, Superintendent of the poor—and white women—African women—will have to go to the negro for public assistance.

"All this is the strict and unavoidable result of unrestricted and negr suffrage. How much further from this is it to have sexual amalgamation—to an entire social equality and full intermarriage? If Alderman Thibaut's opinion in places of private honor, were to prevail, would you not then be able to keep him the entire to your semi-public assemblies? You could keep him from meeting even the ladies of your family, or could you not send public accusations, as a social equal? You may keep him outside your parlor door, but to what end? If you do not at every ball, execution and punishment of him to your family, and to your entire social circle? Be assured, Alderman T. will not hold back, through meagre frosty claims, every atom of social recognition which his position and position sole us him to presume upon.

"Well you say all this is very ingenious, but very impractical. There will never be negro voters enough to cause us such results. Don't be too sure of that. There never will be more than four or five thousand negro voters in the state."

2500 before coming, for few of them will ever do that when the time comes for a negro in the South to go into a state, and while the status in Southern states is one of slavery, and the anticipation of misery of every negro coming from it to his master's Southern home, there is no place for him to go to in New York, New Jersey, Connecticut or Massachusetts. And after going to one of these states he will find no kind of protection, and will be compelled to go back to the South, where they are.

York was a fine young man, and he had the fine looks of his father. He was tall and strong, and the same active and masterful ways of dealing with men which had made his father famous.

It seems to me that we are foreseen that there are
so many difficulties in our separation—these are
many—& it is now the new state in which
I have been born & I have been tried & tested
in the School of life & this situation will
give you a better estimate of me than others. The more
you know me the more you will like me &
the more you will be willing to give me up. Men
who may remain here &ough here, & so the
whole household comes along with him making busyness
of the world & making him a burden to
the friends & relatives who are
not here. He is a good man & a
good husband but he is
not a good father.

To-day we are presented with the *Journal of Daily Times*. The spirit of the paper is represented in its front page, which is as follows:— His friends esteem the Times, in my judgment, the best paper in the world. They by no means intend to interfere with the white man. It has taken for granted the negro's right to live over the white. Only give the negro a good chance and though inferior in numbers he believes that they will gain the ascendancy and supersede the whites. This is dangerous ground-work [as the Herald calls it] rather too far. We must now take up the other side of the question, and insist on the equality of the American with the Negro. Let us go to the aid of the negroes, so as to be in danger, at present. As to the future the best safeguard is the doctrine of equal rights and the president of maintaining them impartially.

INCLUDE ADDITIONAL INFORMATION IN YOUR FORM

We hope no one will charge us with slander, bigotry, exclusiveness, and uncharitableness, for calling a Convention *Infall* that calls itself so—that publishes its *peculiar form of infidelity*, and takes its stand, definitely against all "religion" even the belief of a God, and denies the responsibility of man to any other being in the Universe.

Such a Convention has been held. The N. Y. Daily Herald, of Friday, Oct. 12, occupies ten close printed columns and three and a half columns of the same Oct. 15th, with its proceedings, published by request of the Convention. ~~On~~ such a ~~fact~~ at such a time, we think it proper for the christian public to take cognizance, ~~as~~ one of the signs of ~~the~~ times—one of the phasmas of opposition, which Christians will be obliged to encounter, and the influence of which they will be called upon to counteract.

Many will be shocked at the idea of an "*infidel*" Convention, who would have received with a degree of favor, not with entire approbation a large portion of the sentiments set forth by this Convention, had they been more cautiously and mildly enunciated, and under the name of *Christianity*. Even *Atheism* might have passed without exciting much alarm, under the plausible pretense of countering the tenets of *Papalism*. In the Convention, however, we have seen consistency and some daring, which is rarely found in those who are open and defiant of the truth. But the spirit of the sober portion prevails. It is true, it was so. For ourselves, we think it the more creditable, and consistent course. We are not troubled, on this other hand, we are not, in regard to the past, but the future, when it will be known, who it is that has been educated at the expense of others, will be shown, by the way in reasoning, that the avowed and manifest program of the *Levellers*, or *radical*, in this last Convention, was to lay down, widely and fully, all knowledge, whether it be true, false, dangerous, or otherwise, as passing in *Humanity*.¹ At the same time, it is to be observed, we know, if the *Levellers* had not been led by the spirit of the age, and the general course of events, to do the great work, as far as it went, in the *Parliament*, if we were to have an *infidel* Convention against *Christianity*, by it, it would be a greater

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